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SHAKERISM SCIENTIFIC.

"In Christ, are hid all the treasures of wisdom and knowledge."

If this be so, then is the cross of Christ scientific. And the Shaker, who, on a spiritual plane, lives a celibate life, is no less *naturally* normal than the *truly* married man, or woman, on the earthly plane, who, like the inferior animals, observes propagative laws, and abstains from all "unfruitful works of darkness"—unfruitful sexual intercourse.

When *love* has conceived, it brings forth life—like begetting like. When *lust* has conceived, it brings forth sin—is sin—and when sin is finished, it brings forth death.

Disease is the forerunner of death. All loves—affections of the soul—produce corresponding bodily secretions. It is therefore scientifically true, that they who sin, sin against their own bodies. Their soul-inordinate loves create diseased bodily secretions. The lust of Opium, Tobacco, Betel root, of alcoholic mixtures, produces thoughts, and those thoughts create secretions. It is the same of all loves, and of all lusts.

"Keep the heart with all diligence, for out of it are the issues of life"—and of death.

Exactly so. "Thou shalt love the Lord thy God, with all thy heart, might, mind and strength. Love the good and true—desire to do only right—to be in use, whether it be in eating, or drinking, or any other bodily function, perform it only in the love of God, and for the honor of humanity, which is the honor and glory of God. For in man and woman is the highest manifestation of Deity.

That there is a God—Father and Mother—that there are intermediate orders of intelligences—male and female—who, by duration of existence, accumulated experience, extending back hundreds, thousands and millions of years and ages, is a glorious idea—a tremendous fact. The capacity to conceive it demonstrates its verity.

Hunger—a demand for supply of earth elements to support physical life—is an appetite for food. The thought is of some particular kind of food. At once, the glands of the mouth secrete saliva; the glands of the stomach, gastric juice.

"Blessed are the pure in heart"—pure in thought—they see God—are like God—having no unhealthy, diseased secretions—"God being in all their thoughts."

"He that looketh—thinketh—on a woman, to lust after her, hath committed adultery already with her in his heart—by his secretions—the result of abnormal, ungodly, unscientific desires.

Human love, or license, under the name and cover of marriage, does not, cannot change the nature of an act. It does not transmute lust into love, wrong into right, nor uncleanness, lasciviousness, fornication, adultery, wantonness, into chastity. The legal marriage bed is too short, the covering too narrow. "For though thou wash thee with nitre, and take unto thee much soap, thy sin is marked before me, and thine iniquity is not hid—may every true Shaker say, to all anti-Christian-married-people. They are not Jews, keeping the natural laws, nor are they Christians, risen with Jesus, in the resurrection—where marriage hath an end.

The cross of Christ is self-denial of all perverted appetites, disorderly affections, disease-producing, abnormal propensities.

"My loins are filled with a loathsome disease," was the exclamation of the "man after God's own heart"—the heart of the God of Israel.

David was a Saint, in that dispensation. But he was a sinner in the next dispensation.

"David had not ascended into the heavens," was the Christian testimony—not into the Christ heavens. He needed the gospel preached unto him. He needed the cross of Christ, against his own generative life, the root of his warring and fighting. He was a man of blood, and was not permitted to build the outward temple.

Neither can marrying, generating, fighting Christians build the Spiritual Temple—a Pentecostal Church, or community of goods.

Christian celibacy is, therefore, as scientifically normal to the natural man and woman, when they grow up to it, as is manhood and womanhood to the boy and girl.

The Church and State governments of Christendom have legalized generative lust, in Priest and People. They have incorporated war into every constitution, civil and ecclesiastical. It is established by statute, and sanctified by the Priesthood. Yet the universal voice of instinct, in animate nature, is "Thou shalt not kill" me.

All war, is *all* murder.

Moses could not separate generation from its lusts, and therefore he required a sin offering for each and every act of sexuality, as defilement, whether of the single or married.

Jesus, by the cross of Christ, against his generative life, by living upon vegetables, fruits and farinacea, escaped from bondage to the Mosaic Priesthood. Penal laws were made for transgressors. Jesus ceased to be transgressor, in diet, generation, or property. His last supper was of unleavened bread, of unbolted wheat, eaten with twelve celibates,

in a community of goods. All their money was put into one bag, and that bag was carried by Judas.

"The covenant with death is now annulled," and "the agreement with hell" can no longer stand before either the light of science, or the Gift of Revelation.

WALKING WITH GOD.

THE vision, of human conditions, to day, perceives man so far strayed from his Creator, that a portion of the race is seriously questioning the existence of a Supreme Being. Other millions, admitting the fact, are so blinded by transgression of the laws of God, that they are forming idol gods, imaginary deities, professing all the transitory and passion characteristics of degraded humanity. In fact, man has for ages been wandering in a sinful night of darkness, lost from God. But light is beaming forth from the throne of Truth; a portion of the race is being warmed into life by the rays of the sun of righteousness. Myriads of Angels from the Heavens are on pilgrimages of mercy and love to humanity, on the shores of time, to return lost man to a knowledge of, and union with, his Maker.

Humanity is boldly tolling in a wondrous field of truth, From her palsied age recolling, putting on immortal youth, Science, art, religion, peering, to the Soul's mysterious realms, Truth's blest mariners are nearing Heaven's port, with virtue's helm.

The characteristic order, of creation itself, is a living testimony of the relation of man to his Maker. From the lowest grade of animate existence, manifesting instinct, to the highest intelligence, exhibiting philosophical powers of research into laws that underlie science, and art, still upward to supreme intention, there is a rising scale of being; until it is anchored in God, the Supreme Intelligence. "We cannot properly study science, and ignore God, who is at the beginning of it," from the vast realms of space, occupied with innumerable worlds, obeying fixed laws of motion, to the delicate forms of the most tiny mite.

"But, to godly men, physical and metaphysical proofs of the existence of God, have no interest; they feel the Divine within themselves." And, in all forms of intelligent existence there is a degree of intuitive knowledge; the voice of the Creator, giving law to the creature; *talking* with him.

The crowning model of God's handiwork—*man*—has not only instinct, but intuitive knowledge, and reason, a susceptibility to spirit influence—the consciousness of ministrations of angels and spirits, not clothed in mortality.

In his normal relations to universal creation, he is sympathetically conscious of the laws that govern all inferior creation; and sensible to the consequent happiness, attachable to all life, by moving in conformity to those laws; or the misery, sufferable, by their infraction. All his senses could appreciate the presence of God, giving minute instruction in the ways and duties of life; saying, This plant, or its seed, is good for food, eat it; that is poisonous—a scavenger of the atmosphere, and the soil—touch it not; this fruit is wholesome; that contains the bitterness of death. This knowledge is profitable, receive it, for out of it are the issues of life; this is a sophism; taste it not; drink not at its Lethan pool.

Thy senses were given thee for happiness, surfeit them not; and thy pleasures shall not end in pain. Bide the seasons of thy development; creep till thou canst walk; walk till thou canst run; and ape not the bird, in thy pursuit, but observe the laws of thy own being; let thy pleasures be confined to use, and their usage shall not bring thee sorrow. Thus, in every lane of life, man, when perfect, walked with God. He gave him law in regard to the use of every pleasure, and the performance of every duty; and the law of God was the normal delight of the Edenic man, while living in submission and obedience to the Divine behest of his Creator.

Man was the gladsome compeer of Angels and the laws of the Heavens were open continually to his enchanted vision. Man recognized God, as he recognized his fellow, and the love of God enshrouded him as a garment and magnetized his whole being with bliss. He had no need of creeds of faith in God; he believed in the possession of absolute consciousness knowledge of his continual presence administering His will and law. Living in obedience to the Divine law of his existence, man would talk with God as a child would talk with its father and mother; receive his law through instinct, understand it with reason, perceive His purpose by intuition, love it through affection, and thus be guided in his every step of progress.

Revelation of the laws of God was an afterthought, an adaptation to man's condition, when, by disobedience, he had lost sight of God's presence and his law.

Returned to God by obedience to His laws, man will need no abnormal supernal visions to behold the laws of God and the movements of the Heavens. Rising from the material to the spiritual: from the sensual to the inspirational, God will be in him; He will not speak to him from without, as in the thunderings from Sinai, but from within. Gushing from his own heart, will he hear his Heavenly Father's and Mother's will, as Jesus when perfected by suffering, lived in the bosom of God, by uninterrupted communication. Thus conditioned, in the Edenic state, man would not behold God as through telescopic vision—afar off; nor yet as through the dreamy land; but, in his fellow man, see Him stand erect, and hear Him speaking in the desires of his own heart. So lived Jesus, and this gave him authority to preach; not creeds; but, "Follow me, and thou shalt have treasure in Heaven."

To the man redeemed from sin, and thus returned to Edenic union with his Creator, the follies and follies of sinful humanity are as froth on the ocean's surf, the waves of life

roll on and heed them not. Assurance of the triumph of righteousness possesses his soul; in calm confidence he sees the hand of God guiding humanity's bark to salvation and rest; dwelling in God's love, he has hope, robed in surety, shorn of fears of disappointment; spiritual life, an eternal well-spring of action, gushing forth from the eternal fountains; and peace flows like a river as he recognizes, himself bosomed in God.

Elder Giles Avery, Mt. Lebanon, N. Y.

DUTY OF ELDERS.

DEAR ELDER FREDERICK W. EVANS.—By a forward number of your May issue you ask that each society contribute "one short well-written, well-condensed article for the S. & S." I propose to furnish "one short" article. If the requisites of "well-written, well-condensed," should not be manifest, you are quite at liberty to consign it among your "choice contributions."

What I may write may be of no particular interest to our own people, but may furnish some reflection, if not information, to outside readers of our little sheet.

I often hear erroneous ideas set forth in regard to the government of our institutions, by our friends in outside society, and no class among us are more misjudged than Elders.

To correct these wrong impressions will be the object of this article so far as it goes.

What are the duties of a Shaker Elder? To answer this we will quote from our "Constitution, article 4th, section 2nd, 'Duties of Elders'—As faithful watchmen upon the walls of Zion, it becomes the duty of the Elders to watch over their respective families, to instruct the members in their several duties, to counsel, encourage and admonish, exhort and reprove, as occasion may require; to lead the worship, to be examples to the members, of obedience to the principles and orders of the Gospel, and to see that the orders, rules and regulations pertaining to their respective families are properly kept."

From the foregoing it might appear to the uninitiated that the Elders are empowered with, and do exercise at pleasure, arbitrary influence over the members of their respective families. But so far from this is it, that in truth they are the most self-sacrificing individuals in the fraternity, as we can make appear by letting the reader look behind the scene that shuts us from the view of common society.

For a number of years the writer of this article had the honor of occupying as an Elder in a large family of about 100 persons, of both sexes, ranging in age from six years to ninety. There were four persons of us who constituted the Eldership, and, as is the case in all our government arrangements, the sisters were represented by two of their own sex and the brethren by two of their sex, and these four constituted what we call the Elders Order, and correspond to what is known in outside society as the parentage of the family.

And although there are great powers to govern placed in their hands, it is used very seldom, and only in extreme cases, just as wise and loving parents would do in a well-regulated family.

The secret of a Shaker Elder's influence to govern mainly consists in the amount of individual consecration and devotion with which he lives out the principles and teachings of Jesus the Saviour. The golden rule "Do to others as ye would have others do to you," must be kept continually before the mind. In fact he must be a living example of the Christ life, and a bright and shining light going before his brethren and sisters. And above all things he must live out in daily life the virgin continent life of his profession.

Again, another very effectual way, that a Shaker Elder gains influence with his people, is by the amount of diligence and industry he practices in hand labor. Paul's rule on this point is fully believed in—"If any work not, neither should he eat;" therefore, it is a

precept with us, that a good man must be an industrious man; and this precept has been inculcated from the beginning or origin of our society.

"Hands to work and hearts to God," was one of the maxims left by our truly wise Mother, Ann Lee, to her followers, and by them believed in to this day. It is a trite saying among our people that the Elder who can only say Go, to his brethren and sisters, seldom has the confidence or respect of his people; while the Elder who addresses his people in the magic language of Come, brethren and sisters, let us pull together, and then places himself at the head of the undertaking, be it never so disagreeable to perform, seldom fails of having the love and confidence of his people.

These are some of the secret silken cords that bind the Shaker order into a brotherhood and sisterhood, and these are the things that the dishonest and insincere are little disposed to counterfeit.

Such an Elder is not obeyed because of his official position in society, but rather that he is loved.

Sometimes people, in outside society, have said to me, "If I could only be one of the head men among the Shakers I would be willing to be a Shaker." The way is open into the kingdom and you may become a "head man," but first you must "drink of the cup" and be baptized with the baptism that will kill those ambitious feelings, and then you will occupy that place which by nature and grace you are qualified to fill.

Elder W. Reynolds, Union Village, O.

HARVEST FIELD.

On a certain occasion, when Jesus' Disciples were putting off the Spiritual Harvest-day, he rebuked and instructed them; for they were dull of comprehension.

He said, "Behold! Lift up your eyes and look on the fields—the villages and cities of Judea—for they are white, already, to harvest." Ready for the willing and earnest reapers. "Can ye not observe the signs of the times?" "Ye can discern the face of the sky and of the earth. How is it that ye cannot discern this time?"

Spring, Summer, Autumn, Winter are divisions of time, well calculated to meet the natural wants of man. With these the Spiritual seasons harmonize. And he who, by the laws of correspondence, discovers these, and acts accordingly, will have reason to rejoice, when the Lord's "summer is ended and the harvest time passed;" for he has worked with God.

The great field of God's care is the whole world. In this his servants have been sowing and reaping, alternately, from the beginning. To-day, the same work is no less demanded. To-day, well might we catch the inspiration of Jesus, so potent to all who have accepted his life. Lift up your eyes! Behold the harvest field!! Are you waiting for other signs to come to pass, before you commence your work? Lift up your eyes and watch the course of the Angels of God, and go with them into the field. Reap while your day lasts. Now is the harvest time! Work!!

From the past and present, we may, to a certain extent, be justified in anticipating the future. There may be a hundred thousand or a million of servants, working in the Lord's vineyard. They are shaking the old heavens and earth, from center to circumference, causing their very foundations to pass away, with much noise and battles of shaking.

What a victory for the right was the gift of freedom, to the millions of slaves, in America, and of serfs, in Russia. No less important was the freedom of religious thought in Spain and Italy.

God's care is over all advanced minds, who are earnestly toiling to elevate their fellow-men, and women, from moral and physical degradation. Over those, enlisted in the cause of temperance, leaving their homes of affluence, and taking the responsibility to act in the name of the Lord, through prayer. Over the great body of Iconoclasts, who are sweeping so rapidly over the earth, and preparing

the way for other minds, whom God has raised up, to manifest his spirit for the redemption of the world. All belong to the armies of the Lord. Each division has its duty assigned, and will reap a blessing, corresponding with his and her faithfulness in the work.

If we—Shakers—were alone in the contest, how trifling would be all that we might accomplish. May we, in the gift of our high calling, lift up our eyes and behold the manifestation of the spirit of power, which is abundantly illuminating the earth. Indeed, *Shakers* are in the land, as the stars of heaven for multitude—"of all nations, kindreds, tongues and people."

Development is the law, from sphere to sphere. All goodness emanated from God, and every order of workmen must pass up the ascending grade of goodness, which finally culminates in the spirit of union and love.

Elder H. C. Blinn, Canterbury, N. H.

TESTIMONY.

"They overcame him by the blood of the Lamb, and by the word of their testimony." Rev. xii., 11.

THE founders of our several societies lived in a slanderous age. Orthodoxy was rampant. It held that *belief*, not *works*, was the one thing needful. That a wrong article of faith might consign a human soul to everlasting broiling, in the eternal world. That lies, told by the saints, about heretics and infidels, were acceptable to a God of truth and justice. "The Dragon poured, out of his mouth, a flood to carry away the woman"—Ann Lee "and the remnant of her seed"—the Shakers. The priests and people, whom they used as their tools, were the most unrelenting enemies of the early Shakers. Falsehood was their cannon—lies, their ammunition. It took fifty years to establish, in the public mind, what is now admitted—to wit, that Shakers do live as they profess—pure, celibate or virgin lives. The Life of Christ is the Blood of Christ.

They who do not wish so to live, go out from among us, because they are not of us. The black sheep do not remain in the fold.

The time is coming, and now is, "when the accuser of the Brethren and Sisters, is cast down, which accused them before our God day and night. They overcame him—the tongue of slander, by the blood—life of the Lamb, and by the word of their testimony."

No testimony is having more weight and influence, at the present time, than what is communicated, monthly, by and through the columns of the *Shaker and Shakeress*, which is read with increasing interest, by many in Northern Ohio.

One man said he felt amply paid for his subscription, by reading those two messages from Edwin M. Stanton, late Secretary of War, given through a reliable medium of Mt. Lebanon, N. Y. He believed every word of them, and wished they might be copied and republished in every Spiritual and Secular paper in the United States.

They were copied, verbatim, into the R. P. Journal, in Chicago, Ill., and some other papers.

Such communications will have weight in the minds of all candid people. We have also seen articles published in Melbourne, Australia, copied from the *Shaker and Shakeress*. Thus, our little Missionary is doing a work—bearing a testimony, as a witness for the truth, unto all nations.

But this can never supersede the necessity

of a verbal testimony, by living witnesses, at home and abroad. They, who live the life of Christ, can bear a testimony, that none others can, against the "social evil," and all other evils which afflict human society, and it becomes their duty to do it.

James S. Prescott, North Union, Ohio.

CREMATION.

THE idea of being buried alive, is, to me, perfectly horrible. This awful dread is, no doubt, shared by thousands.

We have reason to believe, that throughout this wide world, there are many, every year of our Lord, who wake up and find themselves boxed and buried, six feet under ground.

To poor mortals, in this situation, a few minutes must seem like an eternity. No language can describe the anguish of a human being thus incarcerated.

The horrible accounts, we frequently have, of persons buried alive, are enough to sicken the heart of humanity.

Cremation is now agitating the public mind. I have, of late, read many articles on the subject. Many good arguments have been advanced, in favor of cremation. But one, most important, has, in my opinion, been overlooked—to wit, cremation puts the danger of being buried alive entirely out of the question. So I go in strong for cremation.

Hallelujah! the day dawns, that when our spirits shall have shuffled off these mortal bodies, the elements that composed them shall melt with fervent heat.

Daniel Sizer, Canaan, N. Y.

The male Editor, of this little waif, advocates trenching all land. Digging graves six feet deep, and planting a tree by every grave. The graves to be ten feet apart each way. This would insure the blessing of each generation, upon the preceding generation, for the good they had done with their bodies.

INFLUENCE.

WE throw off our magnetism all around us, carrying with us our own atmosphere. According to the condition of our minds, our influence imbues the house in which we live. Very sensitive persons can feel this quite distinctly. On entering a room, they know, by the impressions they receive, whether the persons, there living, are good or bad. A person being in the habit of going every day, at a certain hour, into a closet to pray, drew such heavenly influences around him, that the whole closet was filled with them; and others, on entering that little room, felt such divine sensations, that they dropped involuntarily on their knees, and prayed fervently. A virtuous man, not knowing what had transpired in a certain room, inhabited by vicious people, on entering, felt directly a very disgusting and oppressive feeling—a shudder of horror shook his whole frame. And why? The magnetism of these wicked people was left in the room, and the virtuous man felt it. We cannot set our feet upon the ground, without leaving an impression, a part of our magnetism behind us. We must be very careful with whom we associate, because we are drawn into their magnetic atmosphere, and absorb their peculiarities. Many persons without knowing the cause, have adopted the habits of others, by exposing themselves carelessly to their magnetic influence. If two persons meet, both being very positive, there will be a harmonious blending of feeling. If one be positive and the other less so, he who has more magnetism will impart to the one less favored, till both are equal. But, if one is positive and the other negative, there will be a clashing. An antagonistic feeling will arise between them. This explains why, at the first meeting of some persons, they feel instantaneously drawn toward each other, or the reverse. Those who are of one mind, who are spiritually minded, of a refined and elevated culture, feel their souls flow together as drops of water. But those whose desires

are of a more earthly nature, cannot find their happiness in the intimate fellowship of the pure-minded. Neither will the last-mentioned blend with the worldly-minded, but both seek the society of like-minded persons, each living in his or her own appropriate sphere.

Our Creator has so constituted the human race, that they act and react upon each other, and are dependent upon each other for strength and support, both temporal and spiritual. We cannot come in contact with any one, but our emanations impart something to him or her, and we in return receive. Every silent thought, as well as the utterance of our thoughts, helps form our character. They work into our spiritual natures, and leave an enduring impression on our souls; and the influence is felt, sometimes years afterward. The Angels exert their influence over us, more than we are aware of; and if we would live more spiritual lives, we would be more able to commune with the blessed Angels, and the loved ones gone before, who are in close associations with us. Our spiritual eyes would be more opened, our inward senses more quickened, and we could behold the rapturous beauty and glory of the Spirit-land. We could better appreciate the benedictions, the tender watchful care and protection of our resurrection Spirit-Guides.

Edwin Sevester, Groveland, N. Y.

WITCHCRAFT.—In Gathering Families, where many of the most powerful and influential minds concentrate, great care and watchfulness is required on the part of those who come into communication with them, to preserve intact a spiritual gift. For a spiritual person to be magnetized, by a mere natural man or woman, is to be *bewitched*—to descend from a higher to a lower sphere, for unworthy purposes. This may occur, without any well-defined intent on either side.

OUT OF THE BELLY OF HELL.

"Out of the belly of Hell, cried I, O Lord, and thou heardst my voice."—JONAH.

ON the subject of religion, men think alike less than they feel alike, although on one point *sensible* men may be found to think substantially the same.

That the mass of humans grovel, pursuing things beneath their dignity, needs no argument; the painful fact is patent.

The religious element, in our make up, is the lever whereby the powers above us, can lift us to higher planes of being. In this cardinal, philosophic truth, *sensible* people agree.

To enable a soul to cry unto the Lord, out of the belly of Hell, 'tis not needful to be swallowed by a whale.

When, by the Divine Afflatus, the religious element in us is stirred—when our souls reach out to grasp the purity of angels—when the strong current of lower law influence sweeps us back only to the things we abhor—when we feel our want of power to be what we seem to be—when, for lack of moral stamina, we do the things we would not—then out of the belly of hell we may, and will, cry unto the Lord, and our voice will be heard. When we say, Lord, what shall I do to be saved from the things I detest—things beneath my proper dignity? When reverently we bow to our holiest aspiration, by hand unseen will we be led in a way we know not; and when our integrity has been tested, we will hear a voice from the interior, saying, [3] This is the way, walk ye in it.

And now comes the tug of war, the test of manhood and womanhood.

WRATH.

"The wrath of man worketh not the righteousness of God."

But the wrath of God revealed from heaven, against all that defiles the temple of God, is Heaven's richest blessing; it should be regarded as a friend.

We shall need much of such Divine displeasure to fit us for the mansions of eternal brightness.

O. P. Mt. Lebanon, April 28, 1874.

HORTICULTURE.

In the fall of 1872, after gathering the exceptionally large crop of apples of that season, we organized a corps of pruners. Going through our several orchards, we took off, first, the unfruitful lower limbs. Then the superfluous branches, giving the trees a heavy trimming.

Rationale. Reasoning thus. These trees have so exhausted their vitality, that next year, they will not bear. We will help them, by removing all that can be spared without detriment. Thus the strength, of the whole system of roots, will be concentrated in what limbs and branches remain.

This fall, the trees will form fewer, but stronger fruit buds, for next season.

We will have a middling fair crop of apples, in the ensuing non-bearing year.

Result. One thousand bushels of apples—giving us an ample supply, and we sold \$500 worth of apples and other fruit, in the panic, when \$100 were equal to \$200 in ordinary times.

The wounds made, heal sweetly—clean as clean can be. Last year, we let the orchards alone, to recuperate. This season, we are thinning out the branches, to reduce the excess of blossoms, that give promise of a large crop the present year. This process we propose to continue through June and July, thinning out, where we had previously trimmed. Small apples will go mercilessly, if they set before we get through.

Borers. In the past, having washed our apple trees with strong soap-suds and potash once or twice a year, no borers have made their appearance in our orchards. In *Heathen* orchards, they are making havoc, or labor.

It may be well to state, that a shovel full of tan bark, or two, has been put around the young trees, in the fall. This is to keep the mice away. Perhaps the borers do not approve of it.

Inasmuch as "the Lord our God" blesses our orchards, by inspiring us to observe Nature's Laws, may we not hope He will do the same with our own bodies, so far as we "mind the same thing and walk by the same rule"?

ONE of the foremost of English medical writers, Dr. James Johnson, emphatically says: "I declare my conscientious opinion, founded on long observation and reflection, that if there was not a single physician, surgeon, apothecary, chemist, druggist, or drug, on the face of the earth, there would be less sickness and less mortality than now obtains." And Professor Magendie is reported to have addressed his students at the Medical College in Paris to the following effect: "Gentlemen, medicine is a great humbug; I know it is called a science. Science indeed—it is nothing like science. Doctors are mere empirics when they are not charlatans. We are ignorant as men can be. Who knows any thing in the world about medicine? Gentlemen, you have done me the honor to attend my lectures, and I must tell you frankly that I know nothing about medicine. True, we are gathering facts every day. We can produce typhus fever, for example, by injecting a certain substance into the veins of a dog; we can alleviate diabetes; and I see distinctly we are fast approaching the day when phthisis can be cured as easily as any disease. But I repeat it to you, there is no such thing now as medical science. I grant you, people are cured; but how? Nature does a great deal; imagination does a great deal; doctors do—devilish little.

WATCH for little opportunities of pleasing, and put little annoyances out of the way.

THE WORSHIP OF MAMMON.

"Ye cannot serve God and Mammon."

Matt. vi. 24.

If it be granted—and who but the Atheist will deny it?—that eternity should be the theme of deepest study and most serious contemplation, and to do the will of God our constant and most earnest aim and endeavor, an end to which every thought and action should be subordinate; and further, if the definition be accepted, that religion is a living faith in a future spiritual existence, and a consequent present effort at preparation for that existence, then we shall get a view of the world sufficiently sad and sorrowful, for the millions of the earth, whatever profession they may make, are really and indeed without religion. Or, if (admitting a wider definition) it be conceded that a man's predominant passion, that which shapes and directs his life, and the code of morals which, spite of Sabbath day sentiment and canting hypocrisy, really regulates his intercourse with his fellow-man; if these practically constitute his "religion," then the people of the earth, deadening their spiritual senses in a cold and dreary selfishness, are engaged—not in the service of God—but heart and soul in the worship of Mammon.

In England, see how false pride and a selfish, narrow spirit of exclusiveness—the vile offspring of a vicious God-supplanting idoleyept "Respectability"—rear impassable social barriers between the different classes of the community.

What emotion there so strong as the love of caste and a contempt for those lower in the social scale? A contempt by no means confined to the aristocrat, who with his long lineage and "blue blood," is naturally proud and haughty, but permeating the whole rotten system of British society. The professional man despises the retail trader. The diploma-dubbed doctor unmercifully snubs the pill and draught-dispensing druggist, and he in turn scorns the companionship of the butcher and baker. The goldsmith contemns the blacksmith and the blacksmith the tinker; and it is presumable that the very tinker is tinctured with this wide-spread idiotic mania and denies the social equality of some other brainless nonentity. In short, a contempt for those beneath them on the social ladder, and an envy-tempered reverence for those above them, is the strongest sentiment of British society, before which the truths of Christianity pale, as the fading stars before the Orient sun.

Is a preparation for the life to come by curbing the animal propensities and developing the spiritual powers and perceptions, the leading characteristic of the French people? Is it not rather the indulgence in gross sensual pleasure—a stimulating dietary, an uncontrolled exercise of the sexual emotions, lewd and libidinous stage plays and feuilletons, lust awakening dress, dances and music, and all the wicked folly of the café chantant?

Or what does the more stolid Teuton prize above his huge tobacco pipe and his Rhein wein or lager beer? How blithely roll forth the rich gutturals under this powerful but unholy inspiration! Or the "Sing-verein" and its roaring patriotism flashing, dashing and foaming over with enthusiastic love for the Fatherland and hatred of all its enemies? What reck our Teuton of love of God and hatred of all unrighteousness?

Or does the Brazilian fazendeiro value most the gain and welfare of his immortal soul, or his coffee, and cotton plantations, and the chattels, in God's image, who till the rich Virgin soil, wait upon the person of their owner and minister to his lustful passions in return for the privilege of existence?

Or what is the chief concern—nay, the all-absorbing aim of the American people? Not to live a Godly, righteous and sober life, but to amass wealth. An insatiable greed of gold resulting in tricky trading, legalized robbery, and custom sanctioned swindling, and a selfish strife of political parties for place, power and pelf, such is the "religion" of America.

And so the wide world over, in lands Christian and civilized, as in Pagan and barbarian, do not human beings seem to lack all concep-

tion of the solemnity and meaning of existence, and utterly to ignore the great fact of human immortality? Do they even aspire to rise Godward? Are they not all worshipping mammon?

"Where are thy joys O babbling earth?
Whence does thy glory come?
Hast thou the pearl of priceless worth?
Art thou the pilgrim's home?
In thee does Mammon reign supreme
And seas of passion roll.
In thee does pleasure's sickle dream
Bring sorrow to the soul."

Happy the little songstress that could pen these verses—happy while yet an infant to have escaped from the turmoil of Babylon and found shelter within the walls of peaceful Zion. Thrice happy to have exchanged the life of self-indulgence for the life of self-denial—for the service of God, the worship of Mammon!

Hewson Brown, Mt. Lebanon, N. Y.

THE RELIGION NEEDED.

THE religion needed is the only religion there is. But we need to have this religion applied. Science is well, but the chief use of science is in its application to human wants. The chief business of the Minister of the Gospel is to apply it in the manner indicated below, by the *Christian Times* of August 2. The fearful developments since will suggest other applications:

We want a religion that bears heavily not only on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing—a religion that banishes small measures from the counter, small baskets from stalls, pebbles from the cotton bags, clay from the paper, sand from sugar, chicory from coffee, alum from bread, and water from the milk cans. The religion that is to save the world will not put all the big strawberries at the top, and all little ones at the bottom. It will not make one-half pair of shoes of good leather, and the other half of poor leather, so that the first shall redound to the maker's credit, and the second to the cash. It will not put Jouvin's stamp on Jenkins' kid gloves, nor make Paris bonnets in the back room of a Boston milliner's shop; nor let a piece of velvet, that professes to measure twelve yards, come to an untimely end in the tenth; nor a spool of sewing silk, that vouches for twenty yards, be nipped in the bud at fourteen and a-half; nor all-wool delaines and all-linen handkerchiefs be amalgamated with clandestine cotton; nor coats made of old rags pressed together, be sold to the unsuspecting public for legal broadcloth. It does not put bricks at five dollars per thousand into chimneys it contracts to build of seven-dollar material; nor smuggle white pine into floors that have paid for hard pine; nor leave yawning cracks in closets where boards ought to join; nor daub the ceilings that ought to be smoothly plastered; nor make window blinds with slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at, but are on no account to be touched. The religion that is going to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given, is not according to the Gospel though it may be according to law. It looks on a man who has failed in trade, and who continues to live in luxury, as a thief.—*Ex.*

WILL HE SUCCEED?—In nine cases out of ten man's life will not be a success if he does not bear burdens in his childhood. If the fondness or the vanity of father or mother have kept him from hard work; if another always helped him out at the end of his row; if instead of taking his turn at pitching off, he stowed away all the time—in short, if what was light always fell to him, and what was heavy about the same work to some one else; if he has been permitted to shrink until shrinking has become a habit—unless a miracle has been wrought, his life will be a failure, and the blame will not be half so much his as that of weak, foolish parents. On the other hand, if a boy has been brought to do his part, never allowed to shrink from any legitimate responsibility, or to dodge work, whether or not it made his head ache, or soiled his hands, until bearing burdens becomes a matter of pride, the heavy end of the wood his choice—parents as they bid him good-bye may dismiss their fears. His life will not be a business failure. The elements of success are his, and at some time and in some way the world will recognize his capacity.

THINK before you speak, and think before whom you speak, think why you speak, and think what you speak.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

HONESTY AND CONTINENCE.

HONESTY and Continence are the king and queen Principles. Through fidelity to those principles, martyrs have been crowned with victory. Cold, cheerless prisons have been made to smile with gladness, when God's noblemen and women, through inspired hope, and with the approval of Angels, have pledged their all, even life itself, rather, than through fear of sufferings of the body, to sacrifice *conscience*—the law that Deity has placed in the human soul, for its guidance—which, if honestly adhered to, is superior to any law that men can form.

Many monarchs have swayed the sceptre of power, and gained eclat from mortals, whose names have come down to posterity through shining pages of history, written by men; but, when those records appear as written by Angels, who see, and judge differently from men, they will illy compare with the records of many individuals, in more humble capacities who so loved truth, that they would not sell their Continence and Honesty, through sinister motives, nor in seeking vain glory. But the strong love of virtue, and force of conscience, caused them to approach the stake and its devouring flames with heroic fortitude, and face the rack with its tortures, and venomous reptiles, and ferocious beasts, without fear. Neither could the *syren* chants, that sought to allure to *pleasure*, and open up a flowery path before them, induce them to swerve from their integrity, and throw themselves into a caldron of unholy love. Nor, to rest upon hopes that were vain and worthless. They saw that goodness and truth, maintained through honesty of purpose, were all that could be relied upon; and without which, the soul would be like a garden where flowers had ceased to bloom,—the rose-leaf had withered, and naught but dry and thorny stalks remained.

Honest men and women are always alive to increasing truth; and are found traveling the highway of spiritual progression. Such persons never wrap themselves in a garment woven of selfish, individual ideas, nor take a seat in some easy chair, at the expense of others; vainly trusting in the attainments, or in the goodness, of any human being. Neither will they bound their faith, nor limit their sacrifices by time-honored persons or customs. *Honesty* will lead every intelligent being to seek to know what God requires of *them*; what to *do*, and what to *suffer* for the advancement of true principles.

Intellectual culture may lead to honor and renown, in the eyes of the finite; but goodness and continence are of far greater worth in the sight of the Infinite. Without those principles in operation, there would be no salt in the earth—no balancing power, to keep the nations of the earth from dashing one against another like the wild waves of the great ocean. As society now exists, *land-sharks* are quite as numerous, and are as ready to devour those who have less teeth than themselves, as sharks that float in the waters, and live upon smaller fishes.

We often hear the remark, that it is seemingly an impossibility for an honest man, or

woman, to keep from *staring* at the present time. That all *trade*, as now conducted, is based on *fraud*.

"*Double dealing*" is its true name and character; and it is guarded, and guided by false and lying spirits, here in this professedly Christian nation! Could we not take some profitable lessons from Mohammedans in this respect? A Platonic philosopher once said, "Why persuade me to embrace this new religion? I have been cheated by Christians; but I never defrauded any man. A Christian has broken his oath to me; but I never violated my simple word to any man." That honest philosopher would not have feared to look any man, woman, or child in the face, as far as honesty was concerned. Dishonesty, if allowed between man and man, will lead to dishonesty between the soul and God.

There is no fraud in God's creation (when unperverted), from the least atom, to the most majestic mountain; all are subject to laws within their own sphere; and the same hand that guides the destinies of nations, feeds the ravens, and clothes the lilies. And the same sun that gilds the mountain tops, sends its rays to cheer and vivify the valleys below. The *trees* are not at variance with each other; if some reach a higher altitude than others, it is through a normal growth, and not through strife; and the loftiest and most vigorous trees shelter and protect the smaller ones from the rude storms, as naturally as the mother protects her infant child. If there be abstraction from, or blight upon, any of God's creation, it has come through man's influence. When man was placed as lord and ruler over the lower orders of creation, the forces of nature were young, and immature; but they were not corrupt; and they possessed latent powers, capable of development and growth into strength and beauty.

And, as the ages roll on, God's work will be accomplished, and his plans will be perfected. The great book of life, which contains the history of nations, and empires, is stored in the archives of the unseen world,—ever open to the inspection of those Angels who hold the scales of mercy and justice in their hands—ready to give to all a just recompense; not a farthing more nor less.

It has been said truly, that "an honest man is the noblest work of God." And we add: A virtuous, continent woman, is the glory of an honest man,—the joy of Angels,—and will be blest and honored by the Mother in Deity. The heavens are open to receive such souls; but the hells are not strong enough to hold them! Purity of heart is the soil, and Honesty is the central plant in the garden of the soul, around which all other virtues cluster. Industry and Innocence (her handmaid) hold sweet communion together, as they wend their way to the city of Light and Love.

REV. THOMAS K. BEECHER, brother of Henry Ward Beecher, has created no little stir among the Congregational brethren in New York by an elaborate essay in one of the leading religious weeklies, in justification and advocacy of auricular confession. A few years ago the Congregationalists were afraid this reverend gentleman was going to turn Episcopalian. Now, they are a little apprehensive that he is going beyond ritualism even, if not to Catholicism itself. Among other things of the same kind, Mr. Beecher says: "If it were the habit of a man to go to some reverend and trusted man of God once in two months and unbosom himself truthfully, can any sane man doubt that he would receive a benefit? * * * Penitence of sins is usually much deepened when a fellow man knows of it." *Ex.*

THE SHAKER WOMAN'S RIGHTS.

THERE is much written and spoken in these days with regard to "Woman's Rights," though we do not remember to have seen any article treating upon this subject with the qualifying word *Shaker* prefixed to the title. We, therefore, propose to say something about a class of women who have already obtained their rights, and who, though among the humblest in a worldly point of view, are the only women, we believe, whose rights of body, soul and spirit, are truly respected.

"Ah!" says the reader, who glances at the title, "A *Shaker* Woman's Rights! In what do they consist? A woman of the Shaker Order, if I am rightly informed, is cloistered for years within the confines of a rural home, possessing, apparently, but little actual knowledge of the busy world without—its rights or its wrongs—and how is she able to appreciate the rights of woman?"

Again, living in a communistic order, surrounded by diverse dispositions, one might suppose each individual would incline to cherish her own favorite views of happiness, seeking to secure her personal rights at the expense of others. Can she obtain these rights and the result be harmony?

With all due respect to your mode of reasoning, dear reader, permit us to repeat that, notwithstanding we fully comprehend your views on this subject, we still claim that those to whom we especially allude are the only persons in the civilized world who have equal rights with their brothers in the daily struggles of an earthly career.

Here let us state that it is by virtue of our loyalty to our God and to the covenant which we maintain, that we come into possession of all that truly ennobles, elevates and enfranchises woman. True, we are daily associated with various minds, where all strive to square their lives by the Saviour's Golden Rule. They are also bound to respect the rights of their sister companions; and where many live according to the dictates of an enlightened conscience, mutual good feeling prevails and harmony is the rule.

Do not think it a disadvantage, my friends, to be in daily sympathy with many kindred spirits, to be greeted by friendly countenances wherever your duty calls, and to feel a right to this pleasant association by living, yourself, mentally and morally independent of selfishness. Is not this state desirable above all others to the truly aspiring mind?

Our Shaker brothers, who have been impressed with singular views of their moral obligations toward God and their earthly companions, have also left all for Christ's sake and the gospel, and share with us the discipline of self-denial. These are among the best advocates of woman's rights, though their voices may never gain the popular ear by eloquent appeals for her independence.

Yet the God-like influence exerted by our brothers, combined with their unselfish lives, is a power to aid us in living virtuously. It is thus that they help to secure, to their sisters, the inalienable rights of Virgins.

We wish to be clearly understood that self-denial is the first, the second, and the third requisite, by which one may attain to the position of a truly enfranchised woman. One must "put Christ fully on," before realizing the depth of love possessed, the height of joy experienced, and the moral grandeur and beauty of the lives of those persons, whose characters are molded by the universal law of love, by which the Shaker sisterhood is guided.

Come then, kind reader, investigate, analyze and discuss the vitalizing principles of our communistic church, and see if the blessings of equality do not exist therein; where all have the *Right* to think, act, and live according to their highest conceptions of divine light, and where each aspires to wear, as her chief ornament, the royal insignia of Virgin Purity.

Asemath C. Stickney, Canterbury, N. H.

COLD words freeze people, and hot words scorch them, and bitter words make them wrathful. Kind words make people good-natured. Though they do not cost much, yet they accomplish much.—Pascal.

A SIMPLE VISION.

WHILE in deep thought discussing a grave subject, I seemed gradually and gently lifted mid clouds, fog and mist, in which for a moment I was enveloped. Suddenly the clouds parted and I emerged through the rift, when lo! such a lovely panorama! Houses, farms, gardens, forests and shade trees, beautifully interspersed with lakes and meadows, opened to my view as I had never before conceived.

The avenue through which I passed then closed. I remained seated on the billowy clouds, as they seemed to continue their undulatory motion, without disturbing my repose.

The landscape before me was of the richest green, the buildings pure white. No dazzling brightness pained my sight. A soft mellow light pervaded the atmosphere as far as my vision extended, rendering it marvelously transparent, so that I could discern the remotest object.

The nearest approach to any type of loveliness is the sweet, fragrant atmosphere, succeeding a short, refreshing shower in the balmy month of June, when earth is attired in her richest mantle of green; when every leaf and blade of grass glistens with the cooling rain drops, their tiny vessels have retained. So boundless the expanse I seemed lost in infinite space—my whole being absorbed in intense delight.

While surveying the beautiful scene I was impressed that it was a view of Believers' possessions; but whether in this or the spirit world I could not tell.

A crowd of thoughts rushed through my mind as follows: How deeply would I regret had I proved recreant to my faith—my high, sacred trust—and lost my place in the gospel work. I clasped my hands in joy and thankfulness, that I had kept my integrity through the vicissitudes of my short life, while a tinge of sadness somewhat neutralized my joy as my many imperfections passed before me, causing every cross and trial endured to sink into comparative insignificance, in view of God's love and goodness to one so erring. Then, a deep shade of sorrow and regret for those who had fallen by the way, losing the inheritance reserved for such as endure to the end.

On returning to consciousness of my surroundings I found only a few moments had elapsed, yet, they seemed expanded into hours, so much had I experienced in the interim. The day was bright, yet the very sunshine was murky from the contrast so plainly realized.

To those gifted ones, often blessed with beautiful visions of the better land, the momentary glimpse enjoyed by me will seem of little value. As a drop in the boundless ocean of God's love, through the multiplicity of avenues open for spiritual ministrations, I hold it as a choice and precious gift, having been seldom privileged with so bright a ray from that beautiful shore—my spirit home. Or, perchance, the future of our Zion home on earth.

Eldress Joanna J. Katine, Canterbury, N. H.

LOVE OF TRUTH.

THE Holy Spirit must find access to the inmost feelings of the soul, in order to educate, instruct, and become the governing influence to bring forth deeds of righteousness, that will form a Christian character, thus casting evil out of the soul.

Some imagine that God, or His Holy Presence, may be found in any place, and everywhere, because he fills immensity. But we have many evidences that God never intended that man should hide his transgressions from his fellow man, and he cannot hide from God who is everywhere present. And in this, the Fourth Dispensation, there are both male and female Confessors.

The most hardened in transgression acknowledge some authority, and feel the need of some atonement at a distance; but a present Savior, or Redeemer, is what every one needs, to help them to cast off their old imperfections and to become new creatures. To do this, souls must

come before human witnesses, and make an oral confession of every known sin, and transgression of the moral or religious laws of their being.

Many say, it is their choice to confess sin to God in secret, whom they fear and regard more than any man, or woman; yet have not these same people more fear of a man, or woman, like themselves, than they have of the invisible presence of God? Because when souls are confessing their sins, or praying to God in secret for remission, without any fear or dread, were they conscious that a person of like passions with themselves, especially a hater of sin, were within hearing, would they not be alarmed and filled with consternation, simply because the fear of the individual presence of man, or woman, is deeper in the heart than the fear of an unseen Deity?

If, then, it is infinitely more mortifying to confess sins with faith and honesty in the presence of a witness, than to confess them to God abstractly, it conclusively proves that this is the deepest work; and that evil is more effectually slain before a witness; and thus confession before God's appointed witness is the nearest possible approach to purification.

This work is not a mere ceremony; but it is a direct act of duty, to be continued throughout the process of redemption. It is a fixed principle; and every soul walking in the light will love this essential obligation. It is clear to the wise and considerate, because it proves sure death to the generative life of nature, and gives complete victory over sin. Those who desire to know what they shall do to be saved from the power of evil, will be willing to make any sacrifice, that they may come into the light which will redeem them.

Rhoda Blake, Mt. Lebanon, N. Y.

WOMAN'S SPHERE.

WE hear a great deal about woman's sphere as though there was but one calling in which woman could move without robbing herself of feminine accomplishments.

There are many occupations in which women labor with advantage to themselves and others.

Are these women in their element? Do they not know their sphere as well as men? Must all educated, intelligent women perform household service, to be crowned with the plaudit: "She has labored in her sphere"?

In barbarous nations women are used as beasts of burden, having no association with their lords and masters except for sensual indulgence. Are those women in their sphere? And among other nations, more civilized, females are articles of merchandise. Are they in their sphere on the auction block?

What of our America—our own free, noble and would-be-liberal republic? Civilization has taken as deep a hold here as in any country on the globe. Yet, woman is a slave. An unpleasant declaration, but true. Cradled in folly, dandled on the knee of fashion, taught to esteem personal charms above moral excellence, how can she be otherwise?

In the marriage relation, when woman has not the control of her own person, is subject to legalized outrage, without any regard to nature's laws or physical ability—is she in her sphere?

What of the poor sewing girls in our large cities, who work eighteen hours of twenty-four for a mere pittance on which they can scarcely subsist, frequently compelled to sell their chastity to live—are they in their sphere?

Why should the sphere of woman be limited more than the sphere of man?

A law compelling all men to be farmers would seem bad legislation.

Do not women make as good lecturers, writers, teachers, as men? Why could they not make as good lawyers, senators and presidents?

Against woman suffrage we have the argument—"It would tend to the neglect of domestic duties."

Would the number of women detained from the polls by domestic cares exceed the number of men who are absent from sheer indifference?

What shall be done with the surplus women? They cannot all be wives and mothers unless polygamy be adopted.

Another argument is: "The majority of women do not want to vote." Is that any reason why those who do should be disfranchised? Woman's sphere, as well as man's, should be working in humanity's cause, each bearing part in public service.

Thank God there are noble-hearted men and women who dare be independent, who brave public opinion, who protest against the vices of the age, and devote their powers to reform and elevate the down-trodden. May their numbers increase, and may God bless their labors, and may all the people say Amen.

Rosie Moree, Shirley, Mass.

HARMONY.

THE word Harmony presents to the human mind a fitness of one thing with another, and bears the impress of congeniality and consistency.

If God's creation had not been perverted, it would have been like a musical scale, differing in tone, and degree, but acting in concert; the natural in its place, the spiritual in its place; each doing its proper work, in its time and season, in perfect accord.

Harmony would form a covert of peace and love; and would bid mankind lay aside all envy, and malice, caused by its opposite—inharmony—and take shelter under its gentle wings, and be at rest.

It is sad indeed, to witness the effects of inharmonious relations existing in the human family at the present time; to see how hatred, strife and revenge bear rule; and how often its subjects resort to violent measures to accomplish their evil designs; and that spirit, if indulged, knows no limit.

Disobedience to law always produces inharmony. According to Bible history, the first parents of our race sowed the seed of discord which brought forth its fruit; and for which they lost their abode in paradise. The sin of disobedience has been more or less augmented and propagated by their descendants, down to the present time. The effect has been—suffering. The causes of inharmony have become so deeply rooted in the human heart that it is natural for every one, unless influenced by a higher law, to bring forth works that will cause dissension and division in the relations of life, instead of union—the cementing bond which harmonizes and blends in one.

We all exert an influence for good or evil. Each act, word, or look, produces an effect. The founders of our institution realized this fact; and they set the example of crucifying the lusts of the flesh, and of the mind; and putting away the causes of inharmony. They destroyed the foundation principles in themselves, which would divide soul from soul, and prevent them from gaining and enjoying heaven. They received a baptism of spiritual faith, that taught them to cultivate union, harmony and peace; and which caused them to look forward, through hope, to a more glorious future.

They were pioneers in the Gospel work; and of necessity passed through a fiery ordeal. But their faith in God sustained them. Discord, is a reef, whereon many vessels have stranded, that were sailing on life's sea. But obedience to those principles which create harmony, will give all a safe passport to the haven of rest.

Jane Weldon, Union Village, Ohio.

A LATE number of that stirring Calcutta weekly, "The Friend of India," says that a remarkable movement "headed by a native has set in among the people of Eastern Bengal." They read the Scriptures, live up to the examples of the apostles, have visions, discard medicines, and heal the sick by "laying on of hands." They are rigid vegetarians, and have great faith in the efficacy of prayer. Though nominally Christian Hindoos, this "native" and his followers are Spiritualists. "The gift of healing" was highly esteemed in the apostolic age—why not now? Are mineral and vegetable medicines ever necessary? Is a question yet to be settled. Dr. E. D. Babbitt, 437 Fourth avenue, N. Y., has just brought out a volume entitled the "Health Guide," which must prove exceedingly valuable to both the physically and mentally afflicted. Dr. Babbitt not only tells the people, in this volume, how to get, but how to keep well! Etc.

REFORMATION.

I LOOKED upon society and wept, because of the flood of sensuality and crime deluging the earth! Then, through faith in immortality, hope sprang up within me. I looked again; and lo! I saw the thick darkness that had so long enveloped the earth begin to pass away before the sunlight of millennial day.

Intemperance, of every kind, creates darkness. Intemperance in eating and drinking destroys physical health—demoralizing individuals and nations. In streets and lanes of great cities, where wantonness is most rife, groggeries abound. Intemperance has draped the land in mourning; and we rejoice in the present movement for its suppression. Our prayer is, that it be not only rebuked but abolished! This great work effected, the way will be open for practical reformation in other things. One wave of truth will be followed by others in the work of human progress. Let us bless even the shadow that precedes the substance. The things pertaining to this life, if temperately used, are blessings. The *reversé*, when used beyond the actual needs of physical sustenance.

Plain, simple diet is far more healthful to the body than highly concentrated food with condiments and viands of the most delicate kinds. The former, as it gives health physically, is also conducive to sound, healthy mind—keeps it calm and collected—and gives good moral tone to the whole being. The latter engenders disease, and enfeebles both body and mind.

Many times children inherit diseases, desires and appetites of their parents; thus the effect of wrong-doing descends from generation to generation.

Intemperance is not a new evil. The Israelites, in olden time, ate and drank, and rose up to play (commit fornication). They ate and drank for pleasure—not use—therein they sinned—were self-corrupters.

Children in this day are precocious—they reach beyond the childhood state at an early age—and show unnatural development of intellect, and of the passions of nature. They crave the indulgence of animal appetites; they taste, and are not satisfied; but cry, give, give, and the more they have, the more they want. And thus they fever body and brain, often resulting in premature death; and many opening rosebuds are crushed before fully blossoming into life. What a pity that the vital energies should be thus wasted in self-gratification.

A century has now passed by, since a band of listening souls heard a voice, saying, "Cast off the garments of sin—wash in the river of judgment—renounce all carnal indulgences, and be temperate in all things." That voice came from the interior spiritual heavens, and taught that there was more to be done. The ax of truth must be applied to the root—the very nature whence sin proceeds.

As we have listened to sad experiences of disappointed, heart-broken mothers and children, who have been made wretched by the power of intoxicating drink, we have looked for the helper; knowing, that when the proper time arrived, *Woman* would have a part to perform.

Now, that *Woman* begins to awaken to duty—is finding her proper sphere of action, and putting forth her energies in the right direction—there is hope. We see many noble workers of our sex, bending their knees and bowing their souls in prayer to God, asking in deep tones—not *vengeance*, but *mercy* for the inebriate. We, in our interior Zion home, also bow and supplicate our Heavenly Father and Mother to bless the work, and aid the toilers in the field of temperance reform.

Charlotte Byrdall, Mt. Lebanon, N. Y.

DR. CHARLES DRYSDALE has written a very sharp reply to Herbert Spencer's saying that the "arrest of evolution" in the female brain is the cost she has to pay for the functions of maternity. "Whenever," writes Dr. Drysdale, "science has decided that women are nobler, happier, more useful, and less apt to deluge the world with excessive numbers of children, when educated and enfranchised, than when ignorant and tied to domestic servitude, I admit that evolution has brought about the time for us to insist on the enfranchisement and education of the sex." So it seems to us.

GROWTH OF THE SOUL.

THE soul's capacity for growth, and its longings for something higher and more enduring than earth can give, is a subject that has engrossed the attention of mankind, and should continue to claim deep and earnest thought.

The soul is often spoken of as a vessel that may be filled with wisdom and virtue, and *vice versa*. Some have thought that view conveyed the idea of limitation to the soul's advancement, in contradistinction to the sublime truth of eternal progression in knowledge and goodness, and that it would have a tendency to check the aspirations for growth and improvement.

But shall we not conclude, that if the vessel is the *soul*, then the vessel expands from time to time and makes room for more, and still more. The mind of a little child may be fully occupied to-day, but its unfolding life capacitates it for increased receptivity to-morrow.

If spirit existence and progression are to be represented by material things, I would select the fairest type of seed that can be found in the vegetable kingdom, which contains within itself the germs of future life and unfoldment.

In each seed, within its tender rind,

Where golden threads in endless circles wind,

Maze within maze, the shining web is rolled,

And as they burst, the living germs unfold.

In the material world, the germ exhausts itself in growth; but the *spirit* is ever increasing its capacity and gaining more strength and vigor, being watered by the dews of a perpetual spring, and the soul is continually putting forth new branches and forms of beauty. There is an innate desire in every intelligent soul to *grow* and to rise into higher conditions. As a child aspires to manhood, so does man seek a broader, wider range of thought, and to enlarge his sphere of action.

Florence Martin, Union Village, O.

DEAR EDITRESS.—Although I have not been a contributor to the bright little Herald of Truth (The "Shaker and Shakeress"), I have felt a deep interest in its growth and prosperity, and have read its pages fraught with so much good, with real satisfaction. And my prayers have been fervent, my hopes firm, and my faith strong, that it may, and *will* be, a Light-spreading medium, and that it may be a means of raising the banner of truth higher, which must eventually prevail over error.

I have felt for a long time past, that God is at work on the earth (though somewhat out of sight of the natural mind), to bring about an effectual change. And when I read the first published account of the "Temperance movement," I was impressed that its origin was *spiritual*, and I was glad to learn through the columns of our paper, that my feelings were in unison with those of my brethren and sisters, in this respect.

I fully believe that earnest, soul prayer, will be more effective in pulling down the strongholds of sin, and conquering the dragon power of intoxicating drink, than any carnal weapon or destructive instrument that men can invent.

Let our united prayer be, that the work may increase until the evils which flow from intemperance may flee the land. In faith, let us say unto this great sin which has become a mountain, "Be thou cast into the sea," or abolished.

And to my sisters, who compose the Virgin Band, I would say: Let us toil on—pray on—hope on. We will not be faint-hearted; for God is with us. If we work for Him, He will hold us as in the hollow of his hand, and keep us from all harm.

Louisa Young, Groveland, N. Y.

THE Pythagorean Hierocles said, "there is nothing more worth seeing than the Brahmins of India, a people addicted to philosophy, who eat no manner of flesh, who live almost entirely in the open air, who have all things in common, who maintain continence, who cultivate the truth, who wear clothes made of linen, and who when eating adapt their motions to music."

MAN judges of the inward disposition by the outward acts: God judges of the outward acts by the inward disposition.

INDIVIDUALITY AND COMMUNISM.

WHEN Jesus, after instructing his handful of followers, that they were the salt or saving principle of the earth, said further to them, "Have salt in yourselves," he was giving the most direct confirmation to the idea of individuality. The righteousness of Noah or David was nothing to them, nor even his own, *vicariously*. Enough of this salt, or saving principle, in the soul, to make the individual invincible to all the attractions which lower the tone of goodness is essential.

How can the salt retain its savor and be resistant to the putrefying and destructive elements around? A slight sprinkling of salt gives a relish and zest to some articles of food and is a stimulus to vegetable growth; even as the society of individuals, polished by some of the Christian graces, is highly prized, even by worldly men. But the integrity of the salt itself is lost by entering into chemical combination with the elements to which it is thus subjected; and unless in quantities sufficient to be decidedly unpalatable, is not saving. But, if gathered to its like, and sheltered from all unnecessary exposure to the elements, it can retain its characteristics and be ready, if needed, to furnish the evidence of its savor, pungency, and use.

Continually are operating on our spirits the unselfishness or the ambition which will transform the latent good into pollution or decay, if the testimony pungent and strong is not burning within us, which prevents all compromising with evil, or amalgamating with deceit. Perfect transparency, as illustrated by those whom the Revelator saw "standing on the sea of glass," is desirable.

E. H. Webster, Harvard, Mass.

DEAR ELDERESS A.:

In a recent Number of the "Shaker and Shakeress," I read some remarks made by the "Travelling Daughters of New York." And I was strongly impressed with the importance of *Woman's* sphere and duty; and that she should clearly understand her mission, and not run as uncertain, nor fight as those who beat the air.

Woman, through ignorance and false education, has been a medium of unholy loves and vain hopes to man, and has ministered to his sensual desires and appetites, by seeking to be to him an object of *pleasure*, rather than a minister of principle, and a preserver of integrity.

Now, a new Era is dawning. Divine light is breaking forth, dispelling the dark clouds which ignorance, superstition, and sinful practices have formed; and its piercing rays have entered *woman's* soul—vivified her conscience—and she is found praying. Now with strong cries she is heard to say—"Lord, what shall I do to be saved?" and what can I do to save my *brother* from ruin? The answer to that prayer will be, Let *Woman* come forth, and through toil and a self-sacrificing spirit, act well her part in raising the standard of moral purity higher than it has ever been raised before, and become an example to her own sex, in regard to *dress* and wasteful expenditure in every department of life. Then, she will shed a saving influence, and be a bright example of virtue and integrity.

And in thus doing, she will speed the day when men and women will act in concert together in all the duties of life, and be found side by side in the Council Halls of the nation as mutual guides and helps to each other. In ethics, in religion, and in civil government, the voice of *Woman* will be heard, and by her quick intuitive perception of right, and her inspirational emotions springing from the love element of her nature, she will be as a cloud of glory overshadowing man in his arduous labors; and her counsel will be sweet solace, and will help to solve many dark problems, and dispose of intricate subjects, and disrobe malice and envy of their power.

C. Van Houten, Mt. Lebanon, N. Y.

CELIBACY AND WEDLOCK.—If single life is bad, then it stands to reason that double life is twice as bad.

THE bread of life is love; the salt of life is work; the sweetness of life, poesy; the water of life, faith.

HOME.

1. We have a home from the cold world hid, A spot con-se-cra-ted to God; And our feet are shod for the blest high-way
 2. Here we can ban-ish the cares of earth, And fan-cies that lead a stray; 'Tis here we strive that the an-gel death
 3. Here waves of love a-round us roll, And o-pen the beau-ties of grace; Till their pow-er of good be-comes for us

Which the ran-som'd be-fore have trod. Here the star of In-no-cence for-ev-er shines; And beams of Char-i-ty glow;
 May nev-er becloud our way. Thus the growth of a life in God is ours, The strength of the Con-quer-or's light;
 A heav-en-ly home and place. And thus we're hid from a cold world's gaze, To know of a sin-less rest;

Here the in-ner thoughts are attuned through faith, To vir-tue's me-lo-di-ous flow, To vir-tue's me-lo-di-ous flow.
 The joy that fu-tu-ri-ty's bliss re-veals, With im-mor-tal-i-ty bright, With im-mor-tal-i-ty bright.
 When the breath of our being up-ward wings, To float in the land of the blest, To float in the land of the blest.

Chorus. *mp*

O home for the soul, Heaven be-gun be-low; We'll sing of thy beau-ty and tell of thy joys, Till all thy glo-ry shall know.

VALEDICTION.

Farewell, blessed of thy Father!
 Enter now thy bright abode!
 Well beloved of thy mother,
 Cherish'd by the saints of God,
 Dearest sister, "very pleasant
 Thou hast ever been to me;"
 Still, O may I feel thee present,
 Breathing love and purity!
 Now, thy loss, we'll not deplore it,
 Though it may seem hard to bear;
 God is good, He will restore it,
 With his blessing everywhere.
 We will mark thy footsteps lowly,
 Walk the path of peace and love,
 And with Angels blest and holy,
 We shall join with thee above.

Catharine Hall, Harvard, Mass.

CHARLES NORDHOFF has been engaged in collecting the materials for a detailed account of the Communistic Societies now existing in the United States. He has been visiting and personally examining all of these societies - no slight undertaking, as they are scattered from Maine to Oregon. He proposes to give an account of the religious creeds and practices, the peculiar social customs and regulations, the history and present numbers, condition and industries of each society. The subject is novel and attractive, and the facts collected by him will be so presented as to be not only of interest to the reader for amusement, but of value to the student of social science, for their practical bearing and illustration of the possibilities and difficulties of a community of goods, a subject which is now widely agitated among workmen here and in Europe. Such a work will be a valuable contribution to the discussion.

THE CURSE OF THE AGE.

THE words which should be written in every home and impressed upon every mind are that the education that is to avail in this life is not to be learned from books, piano-stools, drawing-schools, and French tutors alone. This idea has cursed the people of this country long enough. Men and women are to-day wandering about with nothing to do, who have spent time enough poring over Greek and Latin, or drumming on a piano, and mental and muscular force enough, too, to have acquired knowledge of and skill in a business or trade that would have placed them beyond the possibility of want. The field for intelligent and skillful labor in this country is large and poorly supplied; that for accomplished imbeciles is small and terribly overstocked.

In a late number of the New Haven Evening Register, we find the following paragraph: It is said that there is not now living a single descendant in the male line of Chaucer, Shakespeare, Spencer, Milton, Cowley, Butler, Dryden, Pope, Cowper, Goldsmith, Scott, Byron, Moore, Sir Philip Sidney, Sir Walter Raleigh, Drake, Cromwell, Hampden, Monk, Marlborough, Peterborough, Nelson, Stafford, Ormond, Clarendon, Addison, Swift, Johnson, Walpole, Bolingbroke, Chatham, Pitt, Fox, Burke, Grattan, Canning, Bacon, Locke, Newton, Davy, Hume, Gibbon, Macaulay, Hogarth, Sir Joshua Reynolds, David Garrick, John Kemble or Edmund Kean. There is a law under which the procreative forces pass from the back brain to the intellectual and turn from the intellectual to the spiritual faculties.

NOVITIATE ELDERS AND ELDRESSES.

ELDERS.	POST-OFFICE ADDRESS.	ELDRESSES.
Elder F. W. Evans.....	Mt. Lebanon, Columbia county, N. Y.	Eldress Antoinette Doolittle.
" G. A. Lomas.....	Shakers, Albany county, N. Y.	" Harriet M. Bullard.
" C. G. Reed.....	Sonyea, Livingston county, N. Y.	" Abigail Croeman.
" Simon Mabee.....	West Pittsfield, Mass.	" Betsey Smydon.
" H. S. Kellogg.....	Thompsonville, Conn.	" Anna Erwin.
" A. J. Battles.....	South Lee, Mass.	" Harriet Storer.
" Wm. Leonard.....	Ayer, Mass.	" Nancy Fairbanks.
" H. Tabor.....	Shirley Village, Mass.	" Lucretia Godfrey.
" Henry Cummings.....	Enfield, N. H.	" Hannah Taylor.
" B. H. Smith.....	Shaker Village, N. H.	" Harriet March.
" J. B. Vance.....	Alfred, Me.	" Eliza Smith.
" Nehemiah Trull.....	West Gloucester, Me.	" Hannah Davis.
" J. S. Prescott.....	Cleveland (Shakers), O.	" Prudence Sawyer.
" Isaac Beals.....	Lebanon (Shakers), O.	" Susannah Furnham.
" Jacob Kulp.....	Pleasant Hill, Ky.	" Betsey Spalding.
" John R. Cooper.....	South Union, Ky.	" Sarah Small.
" Ezra Sherman.....	Preston, Hamilton county, O.	" Betsey G. Gass.
" Stephen Ball.....	Dayton (Shakers), O.	" Adaline Wells.